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Without Concealment----Without Compromise.

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Selections.

AMERICAN SLAVERY.

We find in the *Bristol* (England) *Mercury* a very long report of an Anti-Slavery meeting, from which we take the following account of the opening proceedings and the speech of Mr. Garrison. He was followed by Frederick Douglass, but we must omit the report of his remarks for want of room:

A public meeting was held on Tuesday last, at the Victoria Rooms, the Right Worshipful the Mayor, J. K. Haberfield, Esq. in the chair, for the purpose of hearing from W. L. Garrison, Esq. President of the American Anti-Slavery Society, and from Frederick Douglass, the fugitive slave from Maryland—the published narrative of whose life must have made his name familiar to every lover of freedom—a statement of the present system of Slavery in the United States of America, and some suggestions as to the mode in which the inhabitants of Great Britain may most effectually promote the abolition cause. The attendance was numerous and highly respectable.

The Mayor said that the present meeting, at which he had been requested to preside, was assembling in him as chief magistrate of this great, and charitable, and hospitable city; it was for the purpose of furnishing an opportunity to two distinguished men from America to impart information to his fellow-citizens upon American Slavery, and to show, if they were able to do so, in what manner the people of this country might assist them to abolish Slavery in the United States, without any breach of international courtesy and propriety, and consistently with that friendly moral influence which different countries had not only a right but were bound to exercise with regard to each other. The name of William Lloyd Garrison was familiar to those who had paid any attention to the abolition movement which had been going forward in America during the last fifteen years (hear). To him belonged the honour of originating that moral enterprise; regardless of personal danger, though a reward was offered for his apprehension by one of the slaveholding States, he continued to devote his whole energies to the purpose of abolishing the institution of Slavery in his native country. In what manner he sought to accomplish that object he (Mr. Haberfield) could not now explain to them. He was sure it would be gratifying to the meeting if it were found that the measures pursued for the termination of Slavery were such that in their propriety they all could accord. If the information he (the mayor) had received was correct, the American Abolitionists aimed at the achievement of their great purpose by moral means alone; that they abjured all violence—that they desired solely to awaken the consciences of the whole community to the sin of slaveholding, in order to effect in a peaceful manner a change from slave to free labour. In addition to the company of Mr. Garrison, he had the pleasure of seeing among them that day an individual whose interesting narrative had been read by him (the mayor), and which, he believed, had been extensively read in this city, and with whom numbers had felt a deep sympathy—Frederick Douglass. It would be gratifying to the meeting to know that a writer in the United States, who, (in an article entitled "Falsehood Refuted,") had endeavoured to prove that no reliance was to be placed upon Frederick Douglass's statements, and that he was so uneducated as he was could not have written such a composition as his "Narrative," had most unintentionally done Mr. Douglass the service of proving that he was the individual he represented himself to be, by saying that he knew him in Maryland, as well as his masters, and all the gentlemanly slaves by whom he speaks. How far it was possible for an uneducated slave to write such a book as "The Narrative of Frederick Douglass," they perhaps might be able to have an opportunity of judging for themselves. From Frederick Douglass they would hear details of the character of American Slavery, such as could only be obtained from one who had experienced its hardships. To what extent the meeting would accord with the sentiments expressed by their American friends he did not pretend to predict, but he felt no hesitation in assuring their visitors that men who had come to their shores from the other side of the Atlantic, to plead for three millions of their country men in hopeless Slavery, might depend upon having an attentive and respectful hearing from a meeting of the kind and generous citizens of Bristol. He then called on Mr. William Lloyd Garrison to afford his pleasing history.

Wm. Lloyd Garrison, Esq. said—As the humble advocate of three millions of enslaved human beings on the other side of the Atlantic, he felt greatly strengthened and delighted by such an interview as the present. To know that he was addressing those who had washed their hands of the crime of slaveholding—that he was speaking to those who had set America a glorious example in the great march of universal emancipation—to be with them, to see them, and to feel assured that all their sympathies were on the side of those who were struggling in the United States for the abolition of Slavery there—all these facts gave him strength, and filled his heart with comfort and delight. He was moreover grateful to see their honoured mayor in the chair. The Anti-Slavery movement was of God, and it was not possible for any man, however high his position, to bring any honour to himself, but rather there was no man, however exalted he might be, who could fail to get honour by showing that he was the friend of emancipation. The object which they had day brought them together was one which happily overleaped all sectarian creeds, all party peculiarities—might he not say also all national boundaries? and distinctions? (hear.) The cause was that of universal man, and therefore they and he, and all in the world, had a common interest in it. Hence he rejoiced to see them assembled without distinction of party or sect. He knew nothing of geographical boundaries in regard to the great question of Christian duty. Wherever he was standing upon the face of the earth there would be he in spirit to confront it, and to call for its overthrow, and there the spirit of every man who respected the name of Christian would be (cheers). It was vain for a Christian to say, "I do not belong to the country oppressed—you who suffer the oppression are American or English, and therefore, I need not interfere or express my expression." He knew that it was considered a delicate matter to call on people in one part of the world to interfere with the practices of people in another part; he knew, too, in regard to the country from which he came that they were a people peculiarly sensitive in that respect. He knew that it would be heard at the present meeting, and that it would be deemed by many in his country to be highly impertinent and offensive; but he knew also that it would be only those who would trample on their common humanity who would say this, such only as were determined still to continue the traffic in the souls and bodies of men (hear). But those who loved liberty—and there were some who worshipped at the shrine of liberty, and some who remembered as in bonds those bound with them—they would give them their blessing in the name of the slaves who could not plead for themselves, and would be delighted to know that the Bristol people sympathized with them. He had, therefore, as an American and a friend of the American slave, no apprehensions as to their reception. At the present moment Slavery was the all-engrossing topic

against Slavery. The products of free labour were becoming articles of trade, and thus the price of the slave was lowered. (!!) He thought letters might be written, urging, and arguing; but never let it be a test of admission. If it were, the Alliance would be a great glorification meeting, and would end in nothing. The Anti-State Church question might, with as much reason, be introduced. The American Church had less power than it was supposed. Individual States must be worked upon to effect this change.

The Rev. Dr. Wardlaw said, they stood on critical ground, but to him the question was clear; all were of one mind in opposing Slavery. He believed it sinful, and to admit the slaveholder would be to sanction a great moral evil. He hoped the Amendment which would express their abhorrence of the system, but would not make it a test of admission. (!!)

The Rev Alex. Monroe wished to follow the spirit of the New Testament, which would lead them to remain silent. (!!!) Why was it that less than seven years all the evil would be banished ?—But this effort would make of one, three Alliances—English, American, and Continental; and why should this be?

The Rev. Dr. Patton moved, and the Rev. A. D. Campbell seconded, the adjournment of the meeting till Mr. J. Tod Browa having engaged in prayer, the assembly broke up.

The scene at this time is most exciting. The combatants have laid aside their weapons: they have risen from the conflict, but it is only for a time.—Groups are collected together; knots of disputants are talking loudly and violently. The great evil and not softer blows in Conference seem to have created the desire for keeping up the skirmish, and the words, "our laws." "freedom," "colonization," "colour," "public opinion." are heard on every hand. Close to me stands American patriarch, (Beecher, whose eyes are most wild, fiery, and strong, they are too warm. Remember the work you have to do, and be wise." Whatever else may have characterized the opening discussion this was the burst of eloquence on the part of our Transatlantic brethren, a firm resolve to throw themselves into a full and fair inquiry, and most nobly have they sustained the rough usage which in the case of others, would have overwhelmed with. The whole of their body, about SIXTY have just now retired, (while the other members are dining,) that they may *spend the interval in prayer.* (!!!)

AFTERNOON SITTING.—On the re-assembling of the Conference, at five o'clock, a great change might be observed. The absence of the Americans from the dinner-table had created at first some surprise, but when the cause was known, a feeling of relief seemed at once to overwhelm the assembly. The effect was good—a purifying influence had been at work—there was a meekness, a subdued spirit of quietness of tone, and charity in the look that told it.—The men who went out to pray as those cast down, and saying from the bottom of their hearts, "Lord, we know not what to do, our eyes are up unto Thee," returned with a firmer step and more cheerful countenance. (Bah!) The Rev. Dr. A. Cox, presided over the devotional exercises, and Mr. Hargrove and Professor Lorimer engaged in prayer. The chairman then addressed the Conference upon the portion of Scripture contained in Rev. v. after which

Sir Culling Eardley Smith took the chair, and the discussion of the amendment of the Rev. J.H. Hinton was resumed by the Rev. Dr. Patton, the mover of the adjournment. The discussion commenced with all vigour, and was throughout conducted temperately and courteously. It is impossible to enumerate the speakers, much less the substance of their remarks; but there were some who were very conspicuous in the discussion. The Rev. Dr. Ewbank's remarks *were most decidedly in favour of the admission of slaveholders*; it was not useless so much to say what they were not to attack. If the system of Slavery was to be denounced, and the men who directly or indirectly participated in the system, what would become of the Christian Church as a system of religious worship, which "destroyed more souls than it saved ?" (!!) Mr. Price, Dr. Bunting, Professor Harcourt, and Dr. Wardlaw followed. The latter contended strongly against the omission of this test to membership, and spoke with that calm, dignified eloquence by which he so strikingly characterizes him. Professor Emory, with those deep feelings which showed the sincerity of his heart, urged many powerful reasons for the resolution. The excitement of the discussion was then growing intense, and the same disorderly scene which had characterized the previous sitting took place. The Rev. Dr. Cox moved, and the Rev. Edward Bickersteth seconded,—"That the motion now before the Conference,—the amendment proposed by the Rev. J. H. Hinton, together with other suggestions offered by members of the Conference thereon, be referred to the following committee for mature consideration, and that they reported to the next sitting of the Conference:—The Rev. Dr. Cox, Dr. Bunting, Dr. Patton, Dr. Pinkerton, Dr. Schmucker, Dr. Olin, Dr. Erskine Mason, S. L. Pomroy, E. N. Kirk, Dr. De Witt, Dr. Skinner, Mr. Brainerd, Dr. Baird, Professor Emerson, Dr. Beecher, Dr. Peck, Dr. Bunting, E. Bickersteth, B. W. Noel, J. H. Hinton, T. Scales, I. Nelson, A. Mossd, T. Binney, Dr. F. A. Cox, Dr. Morrison, A. Gordon, Dr. Ewbank, Dr. Lewis, Dr. Alder, W. M. Bunting, A. S. Thelwall, Dr. Massie, G. Osborn, R. Eckett, Dr. Tholuck, J. Burns, and Dr. Holdy and J. S. Blackwood. L. D. Ide, W. C. Dunlop, J. Hamilton, J. Stanfield, J. Henderson, T. Farmer, B. Baker, R. T. Haynes, and S. E. Morris, Esqrs."

The Rev. Jacob Stanley then pronounced the benediction, and the Conference adjourned to Saturday, at 10, a. m.

SATURDAY, AUG. 29.—The Conference assembled this morning, at ten, A. M.

Captain Caldwell moved, and the Rev. W. Bevan seconded, "That the Rev. Thomas Waugh preside over the devotional exercises."

The 79th hymn in Wesley's Selection was sung, parts of Philippians, i. and ii. were read, and the Rev. Thos. Mortimer engaged in prayer; at the conclusion of which, the Rev. W. Bevan reminded the Conference that the committee were in deliberation and prayer upon the Slavery question, and suggested that special intercession should be offered for the Divine blessing on their behalf that the Holy Spirit ought guide them to a harmonious and satisfactory issue. (oh! oh!)

The Conference then sang the 680th hymn, Wesley's Hymns, and the Rev. John-than Edmonson engaged in prayer. After this, the 72d Psalm was sung, and the Rev. T. B. Boles engaged in prayer.

Sir Culling Eardley Smith then took the chair, and the minutes of the previous sitting were read and confirmed.

Thomas Farmer, Esq. moved, and Dr. Bunting seconded, "That a collection be made at the fourth public meeting, on Monday, the 31st inst."

The Rev. Dr. Bevan then read the 138th Psalm, and further implored the Divine blessing on behalf of the Special Committee. (Bah!)

The Rev. Dr. Cox reported progress on behalf of the Special Committee, and moved:—" That the committee have leave to continue their sitting, and that the following members of the Conference be added to their number:—Revs. Dr. Barth, M. Hoffman, M. Fisch, Dr. Emory, N. Bonnet, M. Bist, and Mr. Bevan."

This was seconded by Mr. Bevan, and carried.

The 1-t hymn in the Liturgy of the United Brethren was then sung, and the Rev. Lord Wriothesley Russell read the 6th of Daniel.

The Rev. Dr. Stevens further entreated the direction of God on behalf of the committee in a most impressive and beautiful prayer. (Staff!)

The Rev. A. D. Campbell then read the psalm, and Sir Culling Eardley Smith read the Litany and concluding prayers in the service of the Church of England.

The Rev. W. Bevan reported that the committee had not arrived at a conclusion, and that they advised an adjournment of this Conference to Monday. Upon this, Rev. Norman Mac Leod moved, and the Rev. Dr. J. B. Bennet seconded, "That the Conference adjourn to Monday, 10, A. M., but the session now to terminate."

The Rev. Dr. Carlile, or Dublin, moved, and the Rev. Dr. Smyth (Charleston) seconded,—" That a message be sent to the Committee requesting them to name the time for the mature consideration of the question now before them; and that in the meantime, the Conference proceed to the consideration of the resolutions and resolutions at the close of the paper prepared by the Select Sub-Committee." The resolution being carried, the Rev. Henry Gorlestone moved, and the Rev. Dr. Bunting seconded,—"That as the Christian Union which this Alliance desires to promote, can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the meeting present, and absent brethren, to make this matter the subject of simultaneous and fervent petition at the throne of grace, in their closets, and families; and the forenoon of Monday, is suggested as the time for that purpose. (!!) And that it be further recommended that the week beginning with the first Lord's day in January next year, be observed by the members and friends of the Alliance, throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance." (!!) The resolution having been adopted, the Rev Lord Wriothesley Russell moved, and the Rev. Dr. Carlile (Passontown) seconded,—"That in seeking the correction of what the members of this Alliance believe to be wrong in others they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye; that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own."

In the afternoon, the Rev. Dr. F. A. Cox presented the report of the Select Committee, which was read by Rev. Dr. S. H. Cox:—"In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognized in the article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, duelling, and the sin of Slavery,—they commend these and similar evils to *the consideration of the branches*; intending that they will make them the special subject of prayer, and the Christian honour of this confederation by all proper means. And in respect especially to the system of Slavery, the Alliance are of opinion that not only are the Alliance are unanimous in deploring them, as in many ways contrary the progress of the Gospel; and express their confidence that no branch will admit membership slaveholders, who, *by their own fault* continue in the unrighteous practice of holding their fellow-men in Slavery, *from regard to their own interests.* (!!!)

The Rev. J. H. Hinton moved, and the Rev. A. Hopkins seconded, "That the Report just received be adopted."

The Rev. John Nelson then moved, and H. Stanfield, Esq. seconded "That, whereas, it is impossible for this Conference to legislate for particular cases or exceptions, no slaveholder be admitted to a branch of the Alliance."

The amendment was, however, negatived, and the motion was carried.

After a hymn had been sung, the Conference remained in prayer, which was engaged in by Rev. Thomas Binney, then engaged in prayer and pronounced a benediction. The Conference, instead of adjourning at one, as usual, sat continuously for five hours, by many of the members have left the Conference, and returned home.

MONDAY, August 31.—On motion of the Rev. Dr. Morrison, Rev. Dr. Alder presided over the devotional exercises, which consisted, as usual, of Psalms and Hymns, the reading of the Scriptures, and prayer offered by the Rev. Gorham D. Abbott and the Rev. Dr. Massie.

Sir Culline Eardley Smith then took the chair; and, the minutes of the previous sitting having been read, the Rev. Mr. Massie moved, and A. G. Ellet, Esq. seconded, "That the members of the Aggregate Provision-al Committee of the Anti-Slavery divisions now in Exeter-hall, meet at the close of this session," which was carried.

The following is the description of the scene which the hall now presented:—

"FREEMASON'S-HALL, Monday, 10 o'clock.

"The Conference has been assembled, and the Americans deleeates, who have been breakfasting at Spring Gardens with Sir Culling Smith, have made their appearance. Care rests upon every countenance. Deputations looks and anxious faces are to be seen on every hand. It is quite evident that the settlement of Saturday night, was not the decision of calm reflection, so much as a hasty compliance, for union's sake under intense excitement, with what both involved compromise and contention. Sir Culling is pale and restless, the Secretaries grave and full of foreboding; while the leaders of the three sections are in close and anxious conversation as we broken up; and the protest shows the strong feelings of the main body of foreign delegates.

"These all rejoice in the introduction of the question of Slavery at all; and, though the resolution was adopted almost unanimously, it is now the determination of the Americans to withdraw from the Alliance. This attempt, it is believed, Sir Culling will strenuously resist; but there is no doubt of the success of the movement, and of its support. The British delegates, under the influence very much of the Church party, are resolved to stand by their rests, and not to give up the question of Slavery. The Americans say most positively, that, though they voted in favour of it on Saturday, they must oppose it with all their force to-day; that they will form an American branch which shall exclude the slaveholder; while the continental delegates are equally resolved, feeling that not only the eighth and ninth articles of the basis, but the progress so far the Slavery test will not be more palatable in France, than on the other side of the Atlantic. It is understood that the protest signed on Saturday, will not be presented officially; and as the document is not public, we do not hesitate to give the substance of it, and to refer to its provisions upon which the non-contents take their stand. It is, however but just to say, that this document was not signed by all those who voted for the resolution respecting slavery.

"Rev. Dr. Cox, who spoke for the Americans, remarked, that with one exception (Mr. Himes) they were all agreed; they thought, upon mature reflection, that the question of Slavery must be left for future deliverance. The question might be asked, Does not this break up the general organization? He thought not; their doctrinal basis was decided; their principles were fixed. The ten of the basis of this most be left open, and, in the mean time, local organizations must be carried out at the discretion of the respective committees. This was the substance of their observations. If the American branch should admit the slaveholder, they would withdraw from it; and, as for the present, they must determine to go on separately. It must be an open question: if not, far better let them at once depart."

The Rev. Mr. Bunting moved, the Rev. Dr. Schmucker seconded, and the Rev. J. H. Hinton supported, "That the resolutions adopted by the Special Committee, and adopte; by the Conference at the previous sitting, be placed upon the minutes of the previous resolutions, and not after the head of 'General organization;' whereupon, the Hon. Justice Crampton moved, and Thomas Farmer, Esq. seconded, "That the concluding clause of the resolution, viz: 'and in every respect especially to the system of Slavery, and every other form of oppression in any country, that is inhuman and unanimous in holding them, as in many ways obstructing the progress of the Gospel; and expresses their confidence, that no branch will admit as members slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in Slavery from regard to their own interest,' be retained."

The amendment, by consent of the Conference, was *re-formed*, and carried.

The Hon. and Rev. B. W. Noel then moved, and the Rev. Dr. Beecher seconded, "That the whole matter in dispute between the last amendment proposed by Mr. Justice Crampton, be referred to the consideration of a Committee, and that the committee consist of Hon. Justice Crampton, Chancellor Lord, Rev. Dr. Bunting, Rev. Dr. Cox, (New-York,) Rev. Dr. Patton, Rev. Dr. Schmucker, Rev. Dr. Olin, Rev. Dr. Erskine Mason, Rev. L. D. Ide, Rev. Dr. Kirk, S. S. Mory, Rev. Dr. Beecher, Rev. Dr. De Witt, Rev. Dr. Skinner Hon. and Rev. B. W. Noel, Rev. Dr. Hinton, Rev. Thomas Binney, Rev. Dr. Ad. Monod, Rev. Thomas Binney, Rev. Dr. F. A. Cox, Rev. Dr. Morrison, Rev. Ambrerromibe Godon, Revd. Dr. Wardlaw, Rev. Dr. Ewbank, Rev. Dr. Peck, Revd. R. T. Haynes, Esq. Rev. Mr. Brainerd, Rev. Dr. Baird, Professor Hilton, Charles Baker, Esq. J. B. Baron, Esq. Rev. Dr. Pye Smith, Rev. Dr. Reed, Sir C. E. Smith, Rev. Dr. Bunting. Rev. Edward Bickersteth, Rev. Dr. Alder, Rev. W. M. Bunting, John Hamilton, Esq. Rev. A. Hopkins, Rev. Dr. Lewis, Rev. G. Osborn, Rev. Dr. Beaumont Eckett, Rev. Dr. Tholuck, Rev. Jabez Burns, J. S. Buckingham, Esq. Rev. D. D. Rev. Dr. Holdy."

This proposition having been carried, the Rev. Dr. Skinner pronounced the benediction, and the Conference adjourned at 5 o'clock.

The following documents were laid on the table of the Conference:

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. 1.

With all due deference to the wi-dom of this Conference, and with the most sincere and prayerful solicitude for the great object which its members are endeavouring to promote, it is impossible for a clear and deep conviction of my duty to God and to my fellow-men, to record my dissent from the resolution adopted at the close of the session on Saturday evening last, respecting slaveholders.

I respectfully enter my protest against the resolution—

1. Because it was adopted amidst great excitement, when several members of the Conference were unable to make such a decision upon its practical bearings as they felt necessary to make before voting for its affirmative.

2 Because it excludes "personal holiness" from the rules of admission to the Evangelical Alliance; and denies the right of membership to many sincere christians.

3. Because it intimates a control of inquiry regarding matters of personal property; and legislates for peculiar circumstances, and for countries, to the detriment of the general welfare of the Church of Christ.

4. Because it fails to secure that unanimity for which it was professedly formed, but leaves up the Alliance, as several of the members, most interested in it, protested against it, and refused to be bound by its provisions.

5. Because in connection with other principles already adopted by this Conference, it constitutes the Evangelical Alliance practically, if not directly, *to exclude scientious and godly men, who have been living martyrs to the cause of freedom*, and actually to admit *slaveholders*, who may remain in the sin of their sin in holding *their fellow-men as bondage is not their own fault, or for their own advantage.*

For these reasons, I am constrained to record my dissent from the resolution above named, and to beg that this, my solemn protest, may be entered upon the minutest of the Conference.

ALEXANDER KING, Independent Minister.
Freemasons'-hall, Monday, August 31, 1846.

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. II.

To the Conference now sitting in Freemasons'-hall.

The undersigned request that their names may be entered upon the minutes of the Conference, as dissenting from the minute upon the subject of Slavery, adopted by the Conference on Saturday evening last.

Thomas Smyth,	Sidney E. Morse,
Eben. Mason,	Edw. P. Humphrey,
Robert Carter,	R. T. Haines,
M. B. Hope,	Thos. Dewitt,
Gorham D. Abbott,	John B. Ames,
Robert Emory.	

AUGUST 31, 1846.

III. EXPLANATORY STATEMENT.

We, the undersigned members of the Evangelical Alliance, from America, beg leave to present to the Conference the following explanatory statement:

The Conference of Christian brethren from all parts of the world, which has just formed the Evangelical Alliance in this city, was convened on the invitation of the members of a smaller Conference, which held its first meeting in Liverpool in October last. *The document of invitation sent out by the Liverpool Committee*, contained the doctrinal basis which has since been adopted, with some variations, as the foundation of the new Alliance; but *there was no allusion in this document to the subject of Slavery*, and the Conference was not, under the name of Alliance, most of us signed the following paper:

"Having a desire of promoting the great object contemplated by the promoters of this Conference, and *approving of the doctrinal basis and principles contained in the accompanying document*, I consent that my name be enrolled as a corresponding member.

The "document" referred to in this paper was the doctrinal basis which we have already signed, and made no mention of Slavery. At the same time, the attention of most of us was directed to a *separate paper*, of which the following is a copy:

"PROPOSED EVANGELICAL ALLIANCE.
"*Provisional Committee.*
"Extracts of the Minutes of a London Division,
July 7, and July 21, 1846.

"Resolved, That American brethren, on their election as Foreign Secretaries, be earnestly requested to decline on their sistance being attached to the form already adopted for English members, at the same time directing their especial attention to the question on Slavery, adopted as the aggregate meeting as highly objectionable, and to their individual character.

"Resolved, That *the Minute with respect to slaveholding*, adopted at the Birmingham aggregate meeting, be published to the brethren, *signed by the Provisional Conference from all countries whose Governments tolerate the practice* in question among their subjects."

"Resolution adopted at the meeting of the Aggregate Committee at Birmingham, March 31, 1846, and following days:

"That while this Committee deem it unnecessary and inexpedient to enter into any question at present on the subject of Slavery, except in the case of those countries in which Christian brethren may be placed in countries where the law of Slavery prevails; they are of opinion that *no brethren ought to be admitted into the Alliance*, WHETHER BY THEIR OWN FAULT, OR OTHERWISE, *who be in the unhappy position of holding their fellow-men as slaves.*

"ALEX. DIGBY CAMPBELL, } *Official Secries.*"
"EDWARD STEANE, }

We understand that some of our British brethren are under the impression that we have subscribed an approval of these resolutions. *This is a mistake.* The document bears no signature, and was sent to us for information containing the doctrinal basis. These resolutions were on a separate paper, to which the attention of most of us was directed, and we were not aware that we subscribed them or approve them. *Most of us made our protest against them at the time.* We regard them as highly objectionable, and particularly for the following reasons:

1. They were *irrelevant* to the matter in hand. They were not required by the constitution of the Alliance. The Alliance is a union, for purposes exclusively religious, of evangelical Christians who agree in the great doctrines of the Gospel, without any discussion of the law; and, although it draws great moral evils in its train, and we are all heartily opposed to it, and ready, in any proper way, to express our views of it, we think that the subject comes within the province of this Alliance.

2. The resolutions were *unfair*. They were sent out of invitation, with no allusion in it to Slavery, was widely circulated and extensively acted on by ecclesiastical bodies, before it was known that any question of Slavery was involved in it. Many of the members who had accepted it had crossed the Atlantic before they met with the Birmingham resolution. As this resolution, when adopted, was to be a change in the basis of the Alliance, and exclude not only Christian slaveholders, but the great body of evangelical Christians in the non-slaveholding States of America, it was, to say the least, unfair to press it upon them, before they had been consulted, if adopted, it should have been sent with the invitation was sent. It was too late to do it afterwards.

3. The first of the London resolutions is *offensive* in its tone. It assumes that the whole evangelical Christians of "American brethren," in connection with Slavery ?—Why was it not said on nor, "Brethren from all the countries of Europe, connected with Slavery ?" In this circumstance lies in America in this matter ? If we did not know that our British brethren are incapable of intention to offend, we should feel constrained to express our regret in strong language. As it is, we have only to request that this resolution may be expunged.

4. The Birmingham resolution is calculated to wound the feelings of the Christians of America, in the slaveholding States, and to retard the abolition of Slavery.

If the Christian brethren pleased, (in the terms of the resolution,) "by no fault of their own," in an "unimpeachable position," involving strong temptations and severe trials, to continue slaveholders, we would not say that they ought not, in our view, the sympathy of their fellow-Christians, and, especially, of those who are sincerely seeking the overthrow of a great evil. We do not think the temptations and trials arise. This is not the time to investigate the question, whether they have or have not all done their duty in regard to this subject; but there seems to us to be a sin alar impropriety in singling out whole brethren, and saying to them, virtually, "Brethren, all done their duty in regard to this subject; but there seems to us to be a sin alar impropriety in singling out whole brethren, and saying to them, virtually, "Brethren, we ever to be shelled in the Southern States of America, we need such men to take the lead in the movement.—There is no such requirement in the amendment proposed by Mr. Justice Crampton, he referred to the consideration of a Committee, and that the committee consist of Hon. Justice Crampton, Chancellor Lord, Rev. Dr. Bunting, Rev. Dr. Cox, (New-York,) Rev. Dr. Patton, Rev. Dr. Schmucker, Rev. Dr. Olin, Rev. Dr. Erskine Mason, Rev. L. D. Ide, Rev. Dr. Kirk, S. S. Mory, Rev. Dr. Beecher, Rev. Dr. De Witt, Rev. Dr. Skinner Hon. and Rev. B. W. Noel, Rev. Dr. Hinton, Rev. Thomas Binney, Rev. Dr. Ad. Monod, Rev. Thomas Binney, Rev. Dr. F. A. Cox, Rev. Dr. Morrison, Rev. Ambrerromibe Godon, Revd. Dr. Wardlaw, Rev. Dr. Ewbank, Rev. Dr. Peck, Revd. R. T. Haynes, Esq. Rev. Mr. Brainerd, Rev. Dr. Baird, Professor Hilton, Charles Baker, Esq. J. B. Baron, Esq. Rev. Dr. Pye Smith, Rev. Dr. Reed, Sir C. E. Smith, Rev. Dr. Bunting. Rev. Edward Bickersteth, Rev. Dr. Alder, Rev. W. M. Bunting, John Hamilton, Esq. Rev. A. Hopkins, Rev. Dr. Lewis, Rev. G. Osborn, Rev. Dr. Beaumont Eckett, Rev. Dr. Tholuck, Rev. Jabez Burns, J. S. Buckingham, Esq. Rev. D. D. Rev. Dr. Holdy."

This proposition having been carried, the Rev. Dr. Skinner pronounced the benediction, and the Conference adjourned at 5 o'clock.

The following documents were laid on the table of the Conference:

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. 1.

With all due deference to the wi-dom of this Conference, and with the most sincere and prayerful solicitude for the great object which its members are endeavouring to promote, it is impossible for a clear and deep conviction of my duty to God and to my fellow-men, to record my dissent from the resolution adopted at the close of the session on Saturday evening last, respecting slaveholders.

I respectfully enter my protest against the resolution—

1. Because it was adopted amidst great excitement, when several members of the Conference were unable to make such a decision upon its practical bearings as they felt necessary to make before voting for its affirmative.

2 Because it excludes "personal holiness" from the rules of admission to the Evangelical Alliance; and denies the right of membership to many sincere christians.

3. Because it intimates a control of inquiry regarding matters of personal property; and legislates for peculiar circumstances, and for countries, to the detriment of the general welfare of the Church of Christ.

4. Because it fails to secure that unanimity for which it was professedly formed, but leaves up the Alliance, as several of the members, most interested in it, protested against it, and refused to be bound by its provisions.

5. Because in connection with other principles already adopted by this Conference, it constitutes the Evangelical Alliance practically, if not directly, *to exclude scientious and godly men, who have been living martyrs to the cause of freedom*, and actually to admit *slaveholders*, who may remain in the sin of their sin in holding *their fellow-men as bondage is not their own fault, or for their own advantage.*

For these reasons, I am constrained to record my dissent from the resolution above named, and to beg that this, my solemn protest, may be entered upon the minutest of the Conference.

ALEXANDER KING, Independent Minister.
Freemasons'-hall, Monday, August 31, 1846.

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. II.

To the Conference now sitting in Freemasons'-hall.

The undersigned request that their names may be entered upon the minutes of the Conference, as dissenting from the minute upon the subject of Slavery, adopted by the Conference on Saturday evening last.

Thomas Smyth,	Sidney E. Morse,
Eben. Mason,	Edw. P. Humphrey,
Robert Carter,	R. T. Haines,
M. B. Hope,	Thos. Dewitt,
Gorham D. Abbott,	John B. Ames,
Robert Emory.	

AUGUST 31, 1846.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCTOBER 8, 1846.

The War.

In an unjust war, every spollation of the aggrieved country is a robbery, differing in extent and aggravation only from that committed on the highway; and every death, except of such as voluntarily espouse the cause of the wrongdoer, murder.

The people of the United States are engaged in a bloody war, and think of it as they may, if it be unjust, and this be not a matter of doubt, it is a crime and an evil reputation it has carried, and is carrying to peaceful cities, and to the endented homes of rural industry and innocence, cannot fail, sooner or later, to draw down a righteous and fearful judgment upon the nation. Let us then, before we go deeper in blood, consider for a brief space the causes and character of the present contest, and as shown to be the guilt and responsibility of its *origin*) was to be entitled, upon the settlement of three hundred families, to a very large tract within the same grant, in his own right. The colonists were required to take the oath of allegiance, a test oath of their Catholicism, and to produce evidence of good moral character. Upon obtaining a title to their lands, they were residing thereon six months, they were to be deemed naturalized subjects. They were exempted from taxes for ten years, and from duties on all imports for their own use during the same period. After the Revolution and the establishment of Mexican independence, this grant was confirmed by the Congress of that country, viz: in 1823—the most beneficent views of the colonists, for the cult of allegiance and test oath, with needful changes of form in the two last, remaining the same. How little did they who conferred these cobweb barriers, understand the unscrupulous character of the Anglo-American land-jobbers. It is evident, however, that the Anglo and Mexican authorities thought that by these arrangements, and by inviting none except those smarting from persecution, they were erecting an effectual bulwark against the American system of encroachment.

Until 1824 Slavery and the slave-trade, existed without restriction in Mexico. In that year the foreign slave-trade was abolished, and in September 1829, the universal declared the national rights of citizens in the spirit of our Declaration of Independence, and required the Government to provide by law for their protection. Considerable progress in emancipation was made by State and individual action; and in September 1829, on the anniversary of Independence, a decree was issued by the President, under a power conferred by the foreign invading Slavery at once and forever, throughout Mexico. The Texan slaveholders had continued the foreign slave-trade in defiance of the law, and of a treaty to the same effect with Great Britain, and they now prepared to resist the execution of this decree, despatching an agent to the United States to purchase arms and munitions. We happened to meet this agent, a Tennessean, in Washington in 1829. He said that the Texans were resolved to maintain Slavery at all hazards, and that they had found it easy to evade the law by taking their slaves before a notary or a Justice of the Peace and making indentures of apprenticeship for a ninety-nine years.

The second attempt to obtain Texas by negotiation was made in 1825, a few days after the accession of Mr. Adams to the presidency. Mr. Clay, Secretary of State, instructed *J. R. Poinsett*, of South Carolina, our Minister to Mexico, to sound that Government on the "fixation of a boundary farther west than the Sabine," directing him to suggest "the river Bozos, or the Colorado, or the Snow Mountains, or the Rio del Norte, in lieu of the Sabine." These instructions were reversed by Clay, in March, 1827, with considerable urgency, and with the additional instruction to offer one million of dollars for the entire country as far as the Rio Grande and the Rio Puerco, generously proposing to leave Santa Fé within the limits of Mexico. Soon after Jackson's accession, Van Buren, his Secretary of State, again instructed Poinsett, as a faithful representative of the slave-interest had not been performed out, "to open a negotiation forthwith" for the purchase of all Mexican territory as far as the great desert, between the *Nueces* and the Rio Grande. At this time, August, 1829, the Mexicans were expecting a descent from a Spanish expedition prepared in the island of Cuba. They had also on hand a counter-revolution against the military usurper, and were empty treasury. Van Buren remarks that nothing was perceived in these circumstances likely to prevent our urging the negotiation on the score of delicacy, and adds that the President of the United States would be sorry to have the Mexican Government suppose that he was capable of taking advantage of their situation. The bid was now increased to *four millions*; and "no stretch," adds the secretary, "is the President's conception of the great value of the acquisition, that he will not object to go as high as *five millions.*" In this letter, for the first time since the conclusion of the Florida treaty, *a pretence of a right* to a boundary farther west, was brought forward. Van Buren states that it has been represented that the river called the Sabine, is not the Sabine, but that the Orcoden is the real Sabine! The explanation of this new pretension is, that the Neches is from twenty to one hundred miles farther west than the Sabine.

The proceedings of the diplomatist to whom their successive instructions were addressed are imperfectly known in the United States, and will probably remain so. It is only known that he became very odious to the Mexicans of all classes, that his recall was requested by the Mexican Government, but before this was communicated officially, ours anticipated it by voluntarily withdrawing him. The newspapers of Mexico represented him as retiring amidst the hisses and execrations of the nation. There is no doubt that he had mixed himself with the factions and discontented, and under the disguise of free-masonry, had actually headed a conspiracy, which overthrew, by violence, a constitutional President, Pedraza, and sub-

Communications.

Colored Seamen—Their Character and Condition.
No. III.—[Continued.]

Statistics of coloured seamen imprisoned in Southern and foreign ports.

In order to get at the truth, in regard to the number of colored seamen imprisoned in Southern and foreign ports, I shall be under the necessity of making further extracts from the laws of the State of Louisiana, enacted in the spring of 1842, which makes the person liable to imprisonment, who harbors a free colored man—and if found in the State thirty days after, shall be indicted therefor, and on conviction, shall be punished by *imprisonment at hard labor for life.*

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened, that from and after the time specified in this act, no free negro, mulatto, or person of colour, shall come into this State, from any port or place, or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and in case any vessel or steamboat shall arrive in any port, or harbor, or landing, on any river of this State, from any other State or foreign port, having on board any such free negro, mulatto, or person of colour, the harbour master, or other officer having charge of such port, or any person or persons residing at or near said landing, shall forthwith notify the nearest Judge or Justice of the Peace, in the parish in which said port or harbour or landing is situated, of the arrival of said vessel, or steamboat, whereupon the said Judge or Justice of the Peace shall immediately issue a warrant to apprehend and bring every such free negro, mulatto, or person of colour, before him; and on the execution of said warrant, by bringing before him such free negro, mulatto or person of colour, he shall forthwith commit him or her to the parish jail, there to be confined until said vessel or steamboat shall be ready to proceed to sea, or to the place of destination, when the master or commander of such vessel or steamboat, shall, by the written permit or order of the said Judge or Justice of the Peace, pay or cause every cost of this State, every such free negro, mulatto, or person of colour, and pay the expenses of his or her apprehension and detention.

SEC. 2. The master, owner, etc.—That if the master or commander of any vessel or steamboat, on board of which any free negro, mulatto, or person of colour, may arrive in any port within this State, shall refuse or neglect to transport and carry out of this State, such free negro, mulatto, or person of colour, then the said Judge or Justice of the Peace shall order the same to be done by the Sheriff of the parish, and in the parish of New Orleans, by either of the Sheriffs or marshal of New Orleans, who shall thereupon be bound to transport or send out of the State, such free negro, mulatto, or person of colour, by the most expeditious and cheap mode, such free negro, mulatto, or person of colour, if he or she have the means to pay the same, and if not, at the expense of the owner or owners of said vessel or steamboat, to be recovered under this act or otherwise, on the warrant of the said Judge or the Justice of the Peace and

usurped the military usurper, *Guerrero*, a man so rude that he did not know how to write. This was the first instance of the serious disturbance of constitutional order in Mexico. The object on Poinsett's part was to put a tool into the Presidential Chair, who, as a creature of his own making, would comply with all his demands. But he and his principals were destined to be disappointed. So great and universal was the jealousy and hatred of the grasping spirit of our Government, that the new President, though made for the purpose, did not dare to make the session of Texas, nor even to entertain the question. Indeed the excuse that our Minister sent to Gen. Jackson for Guerrero's declining nothing relative to the matter, was that his enemies would seize upon the slightest movement in favour of a cession, and make it a ground for his expulsion from office.

Poinsett endeavoured earnestly to obtain a stipulation for the return of fugitive slaves, and the Mexican negotiator weakly yielded to his solicitations, but the Congress rejected it, denouncing Slavery as "a palpable violation of the first principles of a free republic." Upon this Poinsett made to his Government the following commentary: - "The article for the restitution of fugitive slaves was rejected on philanthropic principles altogether. Such are most likely to influence the young legislators of young nations." Admirable missionary of the "pattern republic." Yet John Quincy Adams was then President, and he did not resell nor rebake him! Poinsett negotiated in 1828, two treaties, a treaty of amity and commerce, and a treaty of limits. Our Government wanted the first, but they did not want the last, and they practised a series of manœuvres to defeat the ratification, while they pressed the ratification and the exchange of the ratifications of the other. Their game was to keep the boundary question open, so as to take advantage of events. One of their tricks is a fine specimen of the diplomacy taught on a plantation, where the only desires sincerely worshipped, are those of the lash. Mr. Stone, Secretary of Foreign Affairs had enclosed in a box, preparatory to sending it to the Mexican Minister in the United States, the treaty of limits, ratified by his Government, together with a full power to the Minister to exchange that ratification against the ratification of the slave treaty. Our Government, however, were about to send a special messenger as bearer of the same treaty, and he offered to the Mexican Secretary the services of his messenger to convey the despatches of the Mexican Government. The offer was accepted, and the box committed to Poinsett. When it reached the Mexican Minister at Washington the power was found to be inoperative, the ratifications could not be exchanged against the stipulated time, and the treaty fell to the ground. But by this time the Mexican authorities had learned so well what sort of characters they were dealing with, that strict orders had been given by them that the ratifications of the treaty of amity and commerce should never be exchanged except in conjunction with or subsequently to the exchange of those of the treaty of limits. It was not until four years after the formation of this treaty and its ratification by the Mexican Government and by our own, that the exchange of the ratifications was effected; and even then, Livingston, of Louisiana, then Jackson's Secretary of State, informed Mr. Gorostiza that a man is to be separate the two treaties, by alleging that that of limits had not yet been ratified by the Senate, and he entered into a homily to the Mexican Minister, upon the nice separation in this Government of the different branches of power, and upon the scrupulous respect which the President (Jackson) had to the peculiar prerogatives of the Senate, graciously presuming that the Mexican Minister was ignorant of those niceties. The latter replied that he knew them all, but that he could not consent to exchange the ratifications of the treaty of commerce without at the same time exchanging those of the treaty of limits. In point of fact, our Senate had ratified it a twenty four years before, and all that remained to be ratified or rejected was an additional article prolonging the period for the exchange of ratifications. Upon the above communication of the Mexican Minister, the Senate ratified both, and then both treaties were consummated together. Thus the boundaries established as above set forth, and by the Florida treaty were at length recognized as the boundaries between us and Mexico.

(To be Continued.)

Thirteenth National Anti-Slavery Bazaar.

☞ The following address of the Committee of the Thirteenth National Anti-Slavery Bazaar, was in type when the action of one branch of the city Government of Boston, threatening to derange the plan of holding it, as last year, in Faneuil Hall, rendered it necessary to call the attention, not only of the friends of the Anti-Slavery cause, but also of all the defenders of the rights of Boston citizens, to the fact that the Hall has been illegally refused by the Mayor and Aldermen.

There is reason to fear that they have been moved to this action so strengthening and comforting to the slaveholding interest, by their pro-slavery sympathies, at a moment of political tension and excitement.

Still there remains a hope that they may see that they have done wrong, and retrace their steps.

It is proposed, therefore, to send in to both branches of the city Government, requisitions numerously signed by both gentlemen and ladies, in aid of the original one.

The form of requisition inserted below, for the convenience of friends, may also be had at the Anti-Slavery office, 25 Cornhill, and of all the members of the Committee, and whatever trouble shall be taken by any one in circulating it for signature, they will receive as a peculiar obligation to the cause and to themselves as identified with it.

It will be observed that the time for which the Hall was required, was shortened to one week, on the supposition that some members of the city Government, while aware of the rights friendly to the purposes of the Ladies' Committee, may have been induced without sufficient thought, to act against both, by the idea that the fourteen days first required was too long a time for the occupancy of the hall for any one purpose.

Further action will be taken at the annual meeting of the Boston Female Anti-Slavery Society, which, with the joint meeting of the Boston A. S. Social Circle, and the Ladies Committee on the Bazaar, will be held on Wednesday afternoon, October 21st, at Marlboro' Chapel.

Gentlemen favourably interested in the Fair, as instrumental in promoting the Anti-Slavery cause, are informed that the meetings of this Society have never been exclusive, but that *all persons* wishing the cause success, have ever been welcomed at its public meetings, and are respectfully invited to attend.

Mr. Phillips, of Boston, and Mr. Beeman, of Lynn, will certainly be present and address the meeting on the present aspect of the cause in this country, and in England; but ☞ in the meantime, circulate the request for the Hall. ◁☐

Address of the Committee of the Thirteenth National Anti-Slavery Bazaar.

The undersigned, in announcing their intention to hold the 13th National Anti-Slavery Bazaar in Faneuil Hall, at the close of the year, feel that they may confidently ask the co-operation of all who love right, liberty, and humanity.

If past labor, when almost unaided, has been so successful as recent events prove it to have been in awakening the consciences, informing the minds, and moving the hearts of the people, what may not be hoped from the union of the many in the fulfilment of the same great duty?

The funds raised will be expended as heretofore, in sustaining anti-slavery agents and periodicals, whose effect must necessarily be as to spread the public heart and conscience, that the individual, the State, and the nation may be ready in every coming emergency, to abjure all participation in the sin of Slavery.

Ladies intending to take tables, are requested to give early notice, that the arrangements of the Hall may be seasonably planned. Donations of money and articles will be gladly received by all the members of the Committee. Information having been already received of the diligence and devotedness of friends in Europe, in the preparation of rare and beautiful articles for the occasion, it only remains for the Committee to hope that their own countrymen and countrywomen will not justify the reproach we bear as a people, by being found less highminded, less just, and less tender, than their foreign coadjutors. The cry of a single slave can now arouse our whole State. It is to find a voice for those who are pleading unheard, the suffering and forgotten millions, for whom there can be no escape but through what of devotedness and fidelity to right may be enkindled in the hearts for aid in vain.

MARIA WESTON CHAPMAN,	CATHARINE SARGENT,
ANN T. C. PHILLIPS,	M. A. W. JOHNSON,
MARY G. CHAPMAN,	CAROLINE WESTON,
ELIZA LEE FOLLEN,	ANNA R. PHILLIPS,
HELEN E. GARRISON,	MARY YOUNG,
SARAH S. RUSSELL,	HARRIET M. JACKSON,
SARAH B. SHAW,	ELLEN G. EMERSON,
MARY MAY,	ELIZA F. MERRIAM,
ANNE WARREN WESTON,	CAROLINE F. WILLIAMS,
MARIA LOWELL,	ABBY SOUTHWICK,
SARAH SOUTHWICK,	ABBY WILLEY,
HENRIETTA SARGENT,	MARIAN CURTIS,
FRANCES PEABODY,	LUCY B. BRAMHALL,
LOUISA LORING,	LYDIA PARKER,
	HARRIETT F. WHITE.
HANNAH TUTTS.	

Editors friendly to the American Anti-Slavery Society are requested to copy.

Great Meeting of the Anti-Slavery League!

We learn from the *London Patriot* that a great meeting of the League was held at Exeter Hall, London, on the 14th ultimo. That large room is reported to have been densely crowded. About 6,000 persons were present, and among them we notice the names of W. L. Garrison, George Thompson, Esq., and Professor Beckwith. Rev. Dr. Campbell, Furgnson, Henderson, Jenkyn, and Price; Rev. Messrs. Philip (Maberly), Godwin (Highbury), Aveling, G. and S. Wilkin, Jefferson, Preston, Hammond (Westminster), Owen (Shadwell street), Ainsley, Glauville, Stratten, Spencer, Arundel, Brown, and Hotchinson, (United States); Rev. Messrs. Shepherd and Orley; William and Mary Howitt, and Messrs. Sturge, Bernard, Ashurst, George and Thomas Sturge, J. Sonl, G. Pilkington, Darby.

The agent of the Rajah of Satara was also present, in native costume.

We regret that we have no room for a lengthened account of the proceedings of the meeting.

We copy from the *Patriot* the report of the remarks of the President, Rev. J. Barnet, which give a clear account of the main object of the meeting. He said on opening the meeting:

The position which I occupy is to me an unusual one. I am generally either on the platform or the left hand of this chair; but I have never before been placed precisely in this situation, and I feel it somewhat awkward to myself. The occasion upon which we are assembled is one of great importance to the cause of freedom and all its friends throughout the world. We have had meetings, we have had recently, of a holy character before us—the union of Christian brethren to promote the Christian brotherhood; but it has seemed to some, that a fair opportunity, in keeping with this avowed object, was not furnished for extending the feelings of brotherhood to a race that has been long and long been under a different influence from that of brotherly kindness and affection; and that an opportunity was not only lost, but lost under circumstances which showed that the parties concerned were not inattentive to the importance of considering the claims of millions and millions of our fellow-men to slaves as well as to freemen. The question of Slavery was not altogether overlooked—it was introduced and largely discussed, and resolutions were adopted concerning it—a resolution at which I am not surprised that all parties at last looked with some degree of regret; namely,—that all might be found alike in Christ, and treated as such by the Evangelical Alliance, who, either hold slaves themselves, or who held them not for their own interests. It does not appear to me that a man is to be received into the arms of Christian brotherhood, because he tells you that he is not a slaveholder against his will; or, because he tells you that he is punishing his fellow-men not for his own interest. For men to say, "we do it not for our own interest, but for the sake of our children; and, therefore, we have a right to the acknowledgement of Christian brotherhood," appears to me an absurdity. (Cheers.) It was the judgment of a person, whose letter I received by the Alliance, and the whole question was left in abeyance. I do not believe that the American brethren should return to their own country, and say, "we have agreed to understand that in England Slavery is a question which Christians here will hold it their duty to treat with a great wrong upon the slaves of that country. We have not, therefore, this evening to tell our American friends that the letter is full of Christian love, and breathes a spirit of affection." (Loud cheers.) That was the judgment of but a comparatively small number, though particular friends of mine, whose judgment I highly respect, differed from America and the Continent. A verdict of these excellent individuals, therefore, have been given, they may be, upon the American slave question, that would lead the American brethren to suppose that it can be put in abeyance, must not be considered either as a question of this great empire, or as the decision of Europe; and to-night you will have an opportunity of knowing, that it is not even the decision of London itself. (Cheers.) You will find from Mr. Garrison, himself an American, from Frederick Douglass, a slave from America, you will hear how the matter stands in America itself, a feeling by no means unworthy of your admiration is to be found and expressed by the Alliance. I will not occupy your time, when you are to receive so much American intelligence. I will only say, myself, that I have not been in this room since with a assembly of human beings ought to countenance—a crime which no assembly of Christians ought to pass by with the reverence of Christian brethren. It ought to state, in fairness to the Alliance, that the principal persons acting in it have been involved in the feeling of hatred on this question in which we do not ask for justice for the slave without seeking at the same time to do justice to those who would maintain Slavery. (Cheers.)

The President was followed in speeches of great power and eloquence, from Messrs. Garrison, Thompson, and Douglass, who were replied to and interrupted by some few persons in that pro-slavery spirit which is also most bitter and most clerical in this country. The mass of the audience, however, listened to and responded with great enthusiasm to the whole which was administered in the Holy Alliance, the Free Church of Scotland, and all other Evangelical bodies who would maintain their influence by an unholy alliance with Slavery, or build up their churches with the money of slaveholders.

The resolutions which were passed at the meeting were offered by Mr. Sturge, as follows:

"That, whereas, there are three millions of human beings in slavery in the United States of America, subjected every moment to all the attributes attaching to the description of property; a condition in which, while as respects rights and privileges, they are ranked with the sheds and carcase things of the earth, they are, in respect to the laws framed to enforce their submission, subjected to a responsibility more than human; a condition, the essential element in the preservation of which, is the virtual annihilation of their accountableness to God, and the substitution of the absolute will of the master, as the only law they are to obey; a condition in fact, in which the attempt to improve and exercise their deathless faculties, is regarded and treated as a crime; a condition less than human, and which spoils their posterity to the latest generation:

"Therefore, Resolved, That we regard American Slavery as a sin of unrivalled magnitude, demanding the condemnation of every human being who respects the law of God, or regards the principles of natural justice and the equal rights of man.

"Whereas it is a self-evident truth, that where is sin there must be a sinner, and that when the sinner ceases to be, and ceases the sin of which he was guilty ceases to be; and whereas American Slavery is not merely a sinful 'arrangement' but a series of sinful acts, perpetrated by individuals, each of whom is separately responsible; and whereas, when Slavery becomes a law, and subsidies and whereas, when Slavery becomes law, and subsidies and whereas, when Slavery becomes law, and subsidies and whereas, when Slavery becomes

Poetry.

THE PERSIAN'S STORY.

"Wakedi, and the Heshemite, and I,
Called each the other friend, and what we meant
By all the meaning of that common word,
One tale among a hundred—one round pearl
Dropped off the chain of daily circumstance
Into the Poet's hand—one lossless fruit,
Scarce noticed in the summer of the tree,
Is here preserved that you may do the like.

"The Ramadhan's long days, (where'er they fall
Certain to seem the longest of the year,)
Were nearly over, and the populous streets
Were silent, as if haunted by the plague;
For all the town was crowding the bazaar,
To buy new garments, as becomed the time,
In honour of the Prophet and themselves.
But in our house my wife and I still sat,
And looked with sorrow in each other's faces.
It was not for ourselves—we well could let
Our present clothes serve out another year,
And meet our neighbours' scoffs with quiet minds;
But for our children we were grieved and shamed;
That they should have to hide their little heads,
And take no share of pleasure in the Feast,
Or else contrast their torn and squalid vests
With the gay freshness of their playmates' garb.
At last my wife spoke out—' Where are your friends?
Certain to seem the longest of the year,)
Were nearly over, and the populous streets
Were silent, as if haunted by the plague;
For all the town was crowding the bazaar,
To buy new garments, as becomed the time,
In honour of the Prophet and themselves.
But in our house my wife and I still sat,
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But for our children we were grieved and shamed;
That they should have to hide their little heads,
And take no share of pleasure in the Feast,
Or else contrast their torn and squalid vests
With the gay freshness of their playmates' garb.
At last my wife spoke out—' Where are your friends?
Where is Wakedi? where the Heshemite?
That you are worn and pale with want of gold,
And they perchance with coin laid idly by
In some closed casket, or in some vain sport
Wasted, for want of honest industry?'
My heart leaped light within me at these words,
And I, rejoicing at my pain as past,
Sent one I trusted to the Heshemite,
Told him my need in few plain written words,
And, ere an hour had passed, received from him
A purse of gold tied up, and sealed with his name:
And in a moment I was down the street,
And in my mind's eye, chose the children's clothes.
—But between will and deed, however near,
There often lies a gulf impassable.
So, ere I reached the gate of the Bazaar,
Wakedi's slave accosted me—his breath
Cut short with haste; and from his choking throat
His master's message issued word by word.
The sum was this:—a cruel creditor,
Taking the 'vantage of the season's use,
Pressed on Wakedi for a debt, and swore
That, unless paid ere evening prayers, the law
Should wring by force the last of his demand.
Wakedi had no money in the house,
And I was prayed, in this his sudden strait,
To aid him in my duty as a friend.
Of course I took the Heshemite's sealed purse
Out of my breast, and gave it to the slave;
Yet, I must own, oppressed with foolish fear
Of my wife's tears, and might be, bitter words,
If empty-handed I had home returned,
I sat all night, half-asleeping in the mosque,
Beneath the glimmering feathers, eggs, and lamps,
And only in the morning served my heart
To tell her of our disappointed pride.
She, when I stammered out my best excuse,
Abashed me with her kind, approving calm,
Saying—'The parent's honour clothes the child.'
Thus I grew cheerful in her cheerfulness,
And we began to sort the children's vests,
And found them not so sordid after all.
'This might be turned—that stain might well be hid,
This remnant might be used.' So we went on
Almost contented, till surprised we saw
The Heshemite approach, and with quick steps
Enter the house, and in his hand he showed
Which I had given to help Wakedi's need!
At once he asked us, mingling words and smiles,
'What means this secret? you sent yester morn
Asking for gold, and I, without delay,
Returned the purse contained all I had.
But I too found myself that afternoon
Wanting to buy a sash to grace the feast;
And sending to Wakedi, from my slave
Received this purse I sent you the same morn,
Unopened.' 'Easy riddle,' I replied,
'And, as I hope no miracle for me—
That what you gave me for my pleasure's fee
Should serve Wakedi in his deep distress.'
And then I told him of Wakedi's fate:
And we were both o'ercome with anxious care
Lest he, obeying his pure friendship's call,
Had perilled his own precious liberty,
Or suffered some hard judgment of the law,
But to our great delight and inward peace,
Wakedi a few moments after stood
Laughing behind us, ready to recount
How Allah, loving the unshrinking faith
With which he had supplied his friend's desire,
Regardless of his own necessity,
Assuaged the creditor's strong rage, and made
His heart accessible to gentle thoughts,
Granting Wakedi time to pay the debt.
—Thus our three tales were gathered into one,
Just as I give them you, and with the purse,
Then opened in the presence of the three—
We gave my children ample vests,
Applied a portion to Wakedi's debts,
And bought the Heshemite the richest sash
The best silk merchant owned in the Bazaar."

Soon as he ceased, a pleasant murmur rose,
Not only of applause, but of good words,
Dwelling upon the subject of the tale;
Each to his neighbour in low utterance spoke
Of Friendship and its blessings, and God's grace,
By which man is not left alone to fight
His daily battle through a cruel world.

SCORN NOT THE LEAST.

BY SOUTHWELL 1558—1649.

Where wards are weak, and foes encountering strong,
Where mischief do assault than do defend,
The feebler part puts up enforced wrong,
And silent sees that speech could not amend;
Yet bicker powers man think, though they repine,
When sun is set, the little stars will shine.

While pike do range, the silly tench doth lie,
And cowish in privy creeks with smaller fish;
Yet pikes are caught when little fish go by,
These fleet afloat, while those do fit the dish;
There is a time even for the worms to creep,
And suck the dew while all their foes do sleep.

The martlet cannot ever soar on high,
Nor greedy greyhound still pursue the chace,
The tender lark will find a time to fly,
And fearful hare to run a quiet race.
He that high growth on cedars doth bestow,
Gave also lowly mushrooms leave to grow.

In Hamus's pomp poor Monlucheus wept;
Yet God did turn his fate upon his foe.
The Lozar pin'd, while Dives' feast was kept,
Yet he to heaven, to hell did Dives go.
We trample grass, and prize the flowers of May;
Yet grass is green when flowers do fade away.

INTERNAL EVIDENCE.

A man of subtile reasoning asked
A peasant if he knew
Where was the internal evidence
That proved the Bible true?
The terms of disputative art
Had never reached his ear—
He laid his hand upon his heart,
And only answered—"HERE."

Miscellany.

PICTURE OF A SUPPOSED BATTLE BETWEEN BOSTON AND CAMBRIDGE.

BY REV. THEODORE PARKER.

As drawn in his Great Anti-War Sermon.

To make the evils of war still clearer, and to bring them home to our door, the supposed battle was war between the counties of Suffolk, on the one side, and Middlesex on the other; this army at Boston, that at Cambridge. Suppose the subject was the boundary line between the two—Boston claiming a pitiful acre of flat land, which the ocean at low tide disdained to cover. To make sure of that, Boston sent some whole acres of flat, unprofitably not its own. The rulers on one side are fools, and traitors on the other. The two commanders have vexed their pocket-handkerchiefs; the money is borrowed; the whiskey provided; the soldiers—American, negroes, Irishmen, all able-bodied men—are enlisted. Troyers are offered up in all the churches, and sermons preached, showing that God is a man-of-war, and Cain his first saint—an early Christian—a Christian before the Council of Nice, because he only not its own. The rulers on one side are fools, and traitors on the other. The two commanders have vexed their pocketkerchiefs; the money is borrowed; the whiskey provided; the soldiers—American, negroes, Irishmen, all able-bodied men—are enlisted. Prayers are offered up in all the churches, and sermons preached, showing that God is a man-of-war, and Cain his first saint—an early Christian—a Christian before the Council of Nice, because he only not its own. The rulers on one side are fools, and traitors on the other. The two commanders have vexed their pocket-handkerchiefs; the money is borrowed; the whiskey provided; the soldiers—American, negroes, Irishmen, all able-bodied men—are enlisted. Prayers are offered up in all the churches, and sermons preached, showing that God is a man-of-war, and Cain his first saint—an early Christian—a Christian before the Council of Nice, because he only not its own.

The Bostonians rebuild the old fortifications on the Neck, replace the forts on Beacon Hill, Fort Hill, Copp's Hill, levelling houses to make room for redoubts and bastions. The batteries are planted, the mortars got ready; furnaces and magazines are all prepared. The three hills are girded with war. From Copp's Hill runs a look anxiously to that memorable height on the other side of the water. Provisions are cut off in Boston; no man may pass the lines; the aqueduct refuses its general supply; children cry for their expected food. The soldiers parade—looking somewhat irregulous and like raw recruits—but handsome, the vilest most willingly; some are brought by force of drink, some by the force of arms. Some are in brilliant dresses—some in working frocks.

The batteries are covered by solemn words. Your church towers are military posts of observation. There are old Testament prayers to the "God of Hosts," and the Christians of Boston; prayers that God would curse the men of Cambridge, make their wives widows, their children fatherless, their houses a ruin, their corpses meat for the beasts of the field and the bird of the air. Last night the Bostonians made a feint of attacking Charlestown, raising bomb and cannon balls from Copp's and Fort Hill, till they have burnt a thousand houses, where the British burnt not half so many. Women and children fled screaming from the blazing ashes of their home. The men of Middlesex crowd into Charlestown.

In the meantime the Bostonians hastily prepare a bridge or two; some pass that way, some over the Neck—all use stealth by night—and while the foe expect them at Bunker's amid the blazing town, they have stolen a march and rush upon Cambridge itself. The Cambridge men turn back. The battle is fiercely joined. You hear the cannon, the sharp report of musketry. You crowd the hills, the house tops, you line the Common, you cover the shore—yet you see but little in the sulphurous cloud. Now the Bostonians send off a little—a reinforcement goes over. All the men are gone; even the grey headed who can shoulder a firelock. They plunge into the battle, and with rage, madder with rum. The chaplains loiter behind.

> "Pious men, whom duty brought,
> To dubious verse of battle fought,
> Among the rest, Christ to the field
> Though they had vowed, they fled."

The battle hangs long in even scale. At length it turns. The Cambridge men retreat—they run—they fly. The houses burn. You see the churches and the colleges go up a storm of fire. The Hill is fiery—founded 'mid want and war, and sad sectarian strife, slowly gathered by the saving of two centuries—the work of many generations, the boast of the land, on one soul gradute is massed with powder and turrets fall. Victory is ours. Ten thousand men of Cambridge lie dead and wounded on the ground. There writhe the wounded; who hint a few hours before were poured over the battle-field, a fava of fiery valour, hero, knight, husbands, sons. There they lie, torn and mangled; black with powder; red with blood; parched with thirst; cursing the load of life they must now bear with bruised frames and mutilated limbs.

Gather them into hasty hospitals—let this man's daughter come—nurse him and set by him, fanning away the flies; he shall linger out a life of wreck, fed anguish unspoken and unsupportable, and when he dies, his wife religiously will keep the shot that tore his limbs! There stands the battle-field. Here the horse charged; there the howitzers scattered their shells, pregnant with death; here the murderous cannister and grape mowed down the crowded ranks; there the huge artillery, teeming with murder, was dragged o'er heaps of men—wounded friends who bore their fate in groans, men-yet-living with anguish, like worms in the fire, hostile and friendly, head and trunk are crushed beneath those dreadful wheels. The infantry showered their murderous shot. That ghastly face was beautiful the day before—a sabre hewed its half away.

"The earth is covered thick with other clay,
Which her own clay shall cover, heaped and pent,
Rider and horse, friend, foe, in one red burial blent."

Again 'tis night. Oh, what a night, and after what a day! Yet the tide of pure woman's love, which never ebbed since earth began, flows in spite of war and battle, and hatred. By the pale moonlight, a mother of Boston treads the weary miles to reach the bloody spot—a widow she, seeking among the slain her only son. The arm of power drew him forth reluctant to the fight. A friendly soldier guides her way. Now she turns over this face, whose mouth is full of blood, that lies out of the ground in his extremest agony—the last sacrament offered him by earth herself; now she raises that form, cold, still, stony, and ghastly as a dream of hell. But, lo! another comes, she too a woman, younger and fairer, yet not less bold, a maiden from the hostile town, to seek her lover. They meet—two women among the corpses; two angels come to Golgotha, seeking to raise a man. There he lies before them; they look—yes, 'tis he you seek; the same dress, the same form, too; 'tis he the one the lover. Maid and mother could tell that face in any light. The grass is wet with his blood. Yes, the ground is soaking with the life of men. The one then's innocent robe is drabbled in the blood her bosom bore! Their kisses, groans, and tears recall the wounded man. He knows the mother's voice—that voice yet more beloved. His lips move only, for they cannot speak. He dies.

The warring moons move high in heaven, walking in beauty 'mid the clouds; and murmurs soft her cradle song unto the slumbering earth. The broken sword reflects her placid beams. A star looks down and is imaged back in a pool of blood. The cold night wind plays in the branches of the trees shivered with shot. Nature is beautiful; and lovely grass underneath their feet, and pleasant flowers look by the leafy elm; the stars and that romantic moon light the clouds with silver light! A groan of agony, hopeless and unheeded, wails on/from that bloody ground. But in yonder farm the whippoorwill sings to her lover all night long; the rising tide ripples melodious against the shores. So wears the night away—Nature all sinless, round that field of two.

> "The morn is up again, the dewy morn,
> With breath all incense, and with cheek all bloom;
> Laughing the clouds away with playful scorn,
> And living as if earth contained no tomb,
> And glowing for to-day."

What a scene that morn looks upon. I will not turn again. Let the dead bury their dead. But their blood cries out of the ground against the rulers who shed it. Cain! where are thy brothers? What shall the fool answer? what shall the traitor say?

Then comes thanksgiving in all the churches of Boston. The consecrated banners, stiff with blood and "glory," are hung over the altar. The minister preaches, and the singer sings: "The Lord hath been on our side. He treadeth the people under me. He teaches my hands to war, my fingers to fight. Yea, He giveth me the necks of mine enemies; for the Lord is his name, and 'twas a famous victory!" Boston seizes miles square of land; but their houses are empty; her wives widows; her children fatherless. Rachel weeps for the murder of her innocent—yet dares not rebuke the rod!

From Chambers' Edinburgh Journal.

JUGGLERS OF INDIA.

A juggler, in performing the tree trick, chooses either a small spot of earth, of the extent of two or three feet square, and in the open air; or he takes a large flower-pot, and fills it with mould for his purpose. Either of the ways will do. Having this small patch of earth before him, and spectators ranged around at a distance of two or three feet, the juggler shows to the company a *mango* stone, of the stone found in the species of the Eastern fruit known by that name, which varies in size from that of an apple upwards. This stone the juggler then places in the earth, and covers it over. Nothing else and covers it up. Not many minutes elapse until the spectators behold a small green shoot arise from the spot. It soon begins to grow, and to grow with every moment, until it attains the altitude of a foot or so. It then begins to send off branches from the main stem; on the branches, leaves begin to put forth, bearing the natural hue of vegetation. Buds next present themselves; the whole affair, meanwhile, assuming the regular aspect, in every particular, of a miniature mango tree. Soon after, the buds are followed by blossoms, and finally the green fruit of the mango meets the astonished eyes of the spectators. You touch not; 'tis all the time the juggler's word; and he himself also preserves the character of a looker-on. When the fruit has grown nearly to its proper size, he gives a sudden tree, the originator of this extraordinary vegetation plucks it and hands it to the spectators. This is generally the signal for breaking up the assembly; persons handle the fruit, and see nothing in the slightest degree different from the ordinary produce of the mango, a description of which is unnecessary. Some information on these points are a portion of the fruit brought forth by this juggler, and found it to taste exactly like the raw mango. The whole process is performed in the space about a quarter of an hour, from the planting of the stone to the production of the fruit. Though he gives away we—This feat, which is perfectly familiar to all who have been in India, is certainly an extraordinary one, and affords the most decisive evidence of the power of deception in which the race of jugglers has attained.

The feat of sitting, without seeming support, in the air, is one of the few first-rate Indian tricks which have been performed in Europe; but even this is not to be performed in Europe; the mode of performing it being pretty clearly understood. The feat is performed in this way. In the centre of a ring of spectators, stands the juggler with an assistant. When all is ready for the performance, the assistant holds an ample cloak or awning over the juggler, which covers him completely for the time. In the mean while all is ready for the ascent. The juggler is discovered seated crossed-legged in the air—unsubstantial air—at the height of a foot or so from the ground. He then falls from this height to the ground, and on one of his arms, which is extended horizontally, in bent form, and which, as well as the whole body, he makes use of, rather like a fold of a cloak was negligently thrown; the remainder of the cloak hanging to and resting on the ground. The slightest contact of the elbow-cloak is all that connects the man with terrestrial things. Otherwise, he is totally left in air; and how he maintains himself there, we will be ready for the answer. But the elbow-cloak alluded to seems to be in careless contact with another cloak, or portion of attire, that rests on the ground farther off. Now, it is to be believed, that this is not by chance, that the cloak touches the elbow, a spring of a powerful kind passes up the sleeve to the arm, and bends down under his body, placing the former portion of the cloak in direct—or at least spring passes off and finds its support under the second or farther-off cloak. The spring, in all likelihood, has two divisions, so as to be easily concealed while the awning is thrown over the juggler at the close of the performance, and before the crowd begin to close round to examine the spot; which he usually does. This is the received explanation of the feat, but there is some difficulty still in understanding the nature of the weight or support which is placed beneath the cloak. This must evidently be of considerable power to sustain his frame; and how he gets it out of the way is by no means easy to see. These feats are the result of surprising art, address, or contrivance; and for such the natives of India certainly far excel the whole world.

JOHN KNOX.

We cut from the "Nonconformist," London, the following description of Knox, the Scottish Reformer. We need not suggest to those who know Garrison, how applicable much of it is to him:

It is obvious enough, from a view of Knox's course that he was a man of strong will. His portrait prepares you for the sharp, stern man, which further acquaintance proves him to be. We appreciate the high value of his faithful life of wrestling with the perfection of our refinement, that what Knox was God once promised to make Jacob, "a new, sharp, threshing instrument," and the battle-field. Here was Knox; and, being it, we yield of respect what we may withhold of love. A theological and ecclesiastical hero would be scarce to our Scotland in the sixteenth century. It was rugged work and would have broken to small pieces many finely-made men. The roughest file must be used first. It is the natural conservator of the general force and experience, that sometimes things are done amiss.—There is danger of going too far. The steam-engine that pulls you on the stage coach, when it confess to a positive antipathy to your nice, cool, cautious people, who always conduct themselves with sovereign propriety, keeping themselves out of all scrapes, hazarding no offence, and getting golden opinions from all sorts of people." We have no sympathy with such; there is nothing in them. Strong convictions and excited passions are not used so to do. The deeper the plough is in the ground, the stronger must be the team of guiding it. Was Knox not the hard, rocky creature he has been deemed. "He was austere, not unfeeling; stern, but strange vehement, not vindictive." The best emotions could be found in him. The most tremendous stances attending his call to the ministry were very fine. Having resisted solicitations to preach, a call was publicly given in the congregation of St. Andrew's, concerned scheme, when Knox, "overwhelmed by the unexpected and solemn charge, after an ineffectual attempt to address the audience, burst into tears, rushed out of the assembly, and shut himself up in his chamber. His countenance and behaviour, from that day till the day he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; nor was there any sign of mirth from him, neither had he the pleasure to accompany any man for many days together."

From Douglas Jerrold's Weekly Newspaper.

"CHURCH AND STATE" LETTERS.

Zur.—I beg your pardon; but I be a Hamshire varmer, and I want to say a few words on, and I should be much obliged to you if you'd let me do't in your peaaper. I cant give'e my name, for I be a Church and State man; but I'll sign myself Church Monse. I thinks I've got a right to; for times is such that I be pretty nigh as poor as a church mouse. I belong to the Church, and it's about this here Church as I wants to say a few words, for I be a sexton.

Of course, zur, I was at an agricultural dinner. After the cloth was away, there was a drink a'-hoa'as as usual, o' coorse. Fust they drink'd the Queen and the Rile Vamily; and then my Lord Chancellor and the Bishop; "Now," a says, "gemmen, if you place, we'll drink Church and State." "Hear, hear," they sings out, "Church and State, gemmells free." And so Church and State Church and State was drunk wi' much hoorayun.

What is Church and State? I ax myself. What don't mane? Why, mane the Church being maainsauined and paaid, and kep up at the expense o' the country, just as the sejers and sailors be. It maanes no paying tithes to the Church rates, and Easter offerns; 'bides a swingeun find arter every nowand then upon a hi'lashed properly as I holds unto. And, lor be'l, wi a wife and a lot o'children and can scarce meak both ends meat. Well then, I axes myself, is this what I have a been drinkun of? Why I might as well be drunk rent and taxes. Surely that's necessity's sins taxes; and I woant begrudge nather on 'em, so long as they be reasonble. I dwount feel dispwon's'd to drink 'em though, wor'd that. Same wi' tithes, and Church rates, and fines, and Easter offerns. They baint a twocast that I'd like to drink to; but still if they wanted for the good of the nasishun, why, tho' I be a poor man, I'll pay the money, and wunt grumble about it more than I can possible help. Well, but be they wanted? Come, apose we 'lows that the Church ought to be kep up; d'ye mane to zay it could'nt be kep up without them? Then how about that ar Metherdish chapel over-right the Hoss and Groom, as is chock full every Sunday? How about the Indypendunts and the Cayiholics? How about the Baptishes and all the rest of the nonestuners? They keeps their meetun houses, and not only that, but their minnasters, 'sides their schools, and schoolmeasters, and a lot o' charities. What's moor, they does all this here, but at the same time they've got our passons to pay as well. The dickens is to't, then, if we can't hold up our own Church off our own backs, we ought to be ashamed on't. Now I thinks on't, oughtnt we to be rather ashamed, too, a' meakun they pay for us, as ought to be our business lookun after? Is it seem a sort o' robbery like? "Why should I," as the zaam zays, "deprive my neighbour of his goods against his will?" Well, my will's that I were living in this here fashion to myself, in comes my nevvy, Ned Leads, as works for the printer n' the country paaper. I louis to be wi' what he'm passun in my mind. Fyre, I tell 'em my notion of Church and State. "Lor bless'e Uncle" a' says, "thee dusn't know half the story. Church and State manes that nowbody's to have no opinyun upon nothun, 'cept leeves them wi' the right o' it." Why, that's ze